The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 39.—Vol. XV. Saturday, September 24, 1853. Price One Penny.

SALVATION.

A DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

(Concluded from page 613.)

Elder B. After men have been baptized, they are required to have hands laid upon them, that they may receive the Gift of the Holy Ghost. Then, according to their faithfulness and diligence in keeping the commandments of God, the various manifestations of the Holy Ghost are poured out upon men—such as the gift of speaking in foreign tongues, of the interpretation of tongues, prophecy, dreams, visions, the gift of healing, and of working miracles, discernment of spirits, &c.

Mr. W. Do you believe in having these things now? Why one of the principal reasons that I have never joined any religious body is, that I could read in the Bible of these great and glorious gifts being enjoyed in ancient times, and I could not find any people who contended for these things now. I have expressed my thoughts on these subjects to Mr. Clarke, and his wife, and his brother, but they all declare that these blessings were only given for the establishment of Christianity, and that they, not being intended to continue upon the earth, are not now given, and, indeed, are not now needed. But I could never see the reason for this. I could see in the Bible no reason why men should not obtain these blessings now as anciently. In fact, I think the Bible decidedly encourages all men to seek after these things, for Paul says, "The manifestation of the Spirit is given to every man to profit withal." And we are well aware that salvation is just the same thing now as anciently. Men have now the same weaknesses to overcome, the same temptations to resist, the same devil to oppose them, and the same end to obtain as in the days of the Apostles. And why should men now not have the same blessings from the hands of the Lord to assist them in obtaining salvation, as the primitive Christians had to assist them? It is certain that either God has changed, or men have degenerated and become unworthy of such distinguished blessings as the early Christians enjoyed. But I am pleased to find that you believe in obtaining these blessings, I shall be happy to listen further to your views of the matter. I am becoming much interested in your doctrines.

Elder B. I am aware that the popular cry is that the gifts and blessings of the Holy Ghost are "done away, and no longer needed." We know they are done away, because men do not seek them, and the ancient Saints sought them earnestly. Indeed it would be marvellous for the Lord to give these blessings to men when they do not care for them, and when they think them unnecessary. He is not so prodigal of the choice gifts of His Holy Spirit. He does not cast His pearls before swine. His Spirit does not always strive with men. When they do not wish to serve Him, He gives them up to the imagination of their own hearts, to walk in their own ways. This is the cause of all the divisions in the religious world. But where is the first Scripture that says,

or even hints, that the gifts and manifestations of the Holy Spirit were not intended for men until they become perfect? Not a single text of this description can be found between the lids of the Bible, but the whole tenor of the Book teaches to the contrary. Jesus Christ said that the signs or gifts should follow those who believed.—Mark xvi. 17. He also said that the Comforter—the Holy Ghost, should abide with his disciples for ever. —John xiv. 16. Jesus also said that his Father would give His Holy Spirit to all them that asked Him.—Luke xi. 13. Peter said that God gave the Holy Ghost to all that obeyed Him.—Acts v. 32. On the day of Pentecost, Peter declared that the promise of the Holy Ghost was for the people before him, for their children, for all that were afar off, even as many as the Lord should call.—Acts ii. 39. Paul continually exhorted all Saints to seek diligently after the gifts of the Spirit, for he would not have his brethren ignorant of them, but to covet earnestly the best gifts.—1 Cor. xii., xiii. xiv. Solomon said, "Where there is no vision the people perish."—Prov. xxix. 18. Joel prophesied that the Spirit of the Lord should be poured out most abundantly in the last days, the sons and daughters should prophesy, the old men should dream dreams, and the young men should see visions, and even upon the servants and the handmaids should the Spirit be bestowed, indeed the promise is that it should be poured out upon all flesh.—Joel ii. 28, 29. That does not look like the gifts being done away and no longer needed. It is true, Peter said that the outpouring on the day of Pentecost was in fulfilment of Joel's prophecy, but that occasion did not fully fulfil the terms of the prophecy, for very few received the Holy Spirit then, not all flesh. A more full and complete fulfilment yet awaits the prediction, and the time when will be discovered by reading the whole of the chapter—just about the second advent of the Redeemer.

Mr. W. But is it necessary to have hands laid upon one, in order to receive the Holy Ghost.

Elder B. Laying on of hands is the ordinance appointed of God for the imparting of the Holy Ghost.—Acts viii. 17—20., xix. 6. Heb. vi. 2.

Mr. W. Did not Cornelius receive it without the laying on of hands, and even before he was baptized?

Elder B. Cornelius was a Gentile. The Holy Ghost was poured out upon him and his household previous to baptism and the laying on of hands, to convince the Jews that the Gentiles were entitled to the blessings of the Gospel. Cornelius and his household were then baptized. Doubtless the gift of tongues was only imparted to them for the time being, as has been the case with persons in our day, before baptism and the laying on of hands. It is reasonable to believe that, after Cornelius and his household were baptized, Peter laid his hands upon them, as he did to other disciples. Such a course would be pursued by the Latter-day Saints now in similar cases.

Mr. W. But do the Latter-day Saints actually obtain these gifts?

Elder B. Yes, some have the gift of tongues, some of interpretation of tongues, others have dreams, visions, and revelations, whilst many have been miraculously healed by the power of God.

Mr. W. Well, really my bosom burns to hear of it. [*Looking at his watch.*] But I am sorry to say that my time has expired. I have some particular business to attend to just now. Would you wait and take dinner with us. I can spare a little more time after dinner.

Elder B. I am obliged to you, but I have several places to call at this morning, and it will be inconvenient for me to stay with you to-day. However I will call upon you this day week, and give you any further information you may wish.

Mr. W. Well, call when you can stay and have dinner. But I wish to ask you whether you admit persons into your Church immediately on application, or do you keep candidates a certain time on probation.

Elder B. In ancient times candidates were not required to submit to any probation, previous to entering the Church, at least I cannot read so in the Bible, neither do the Latter-day Saints require such a thing. We like men to come up boldly and say they repent of their sins, and wish to be baptized. When men do this, we do not presume to question their sincerity, unless we have very substantial reasons for doing so. We wish to encourage confidence between men, and we do not treat them as suspicious characters, until we have evidence for it. When a man turns from his sins, then is the time that he should be received with open arms by the Church,

the blessings of full fellowship should not be withheld, for he is but weak in the faith, and he needs all possible encouragement.

Mr. W. I have no fault to find with your sentiments on that head. I am sure it is very good of you to spend your time in enlightening the minds of the people, by your tracts and conversation. Of course you have a salary from your society to support you.

Elder B. I am not an hireling, sir. I do not preach for hire or divine for money. The hireling is not the true shepherd of the flock. An hireling is apt to look a little more to the fleece than to the flock.

Mr. W. But you cannot live on the air.

Elder B. When Jesus Christ sent his disciples to preach in ancient times, he told them to go without purse or scrip, and their heavenly Father would see that they were provided for. Jesus said that those persons who received his servants received him, and those who rejected them rejected him, and whosoever would give only a cup of cold water to one of the least of his disciples should not lose his reward.—Matt. x., Mark vi. ix., Luke ix. This is how I am sent out, this is how all the Elders of the Latter-day Saints are sent out to preach to the world.

Mr. W. That 's noble, certainly.

Elder B. It proves the world, whether they will receive one in the name of the Lord; it proves the servants of God, whether they can put their confidence in Him; and it proves the Lord, whether He will support His servants and open the way for them.

Mr. W. I really wish you would stay for dinner.

Elder B. I would, with pleasure, if my duties allowed.

Mr. W. Well, I cannot let you go away empty. I beg you will accept of five shillings, to assist you in your laudable purpose.

Elder B. May the Lord bless you in your basket and in your store, and restore you an hundred fold.

Mr. W. I suppose you have many publications treating on your principles.

Elder B. Yes, I will give you a catalogue.

Mr. W. Thank you. I have much enjoyed your conversation. I am sure I am greatly indebted to you. But I must now say good day. You will not fail to call next week?

Elder B. I will not. Good day, sir.

JOHN JAQUES.

THE PLURALITY OF WORLDS,

BY JOHN DIXON, ESQ., F.R.A.S.

(*From the Literary and Scientific Lecturer.*)

No one who has viewed the vault of the stars in the stillness of night, can be insensible to the impression which the survey imparts. It separates man, in thought, from the spot upon which his foot is planted, and by its vastness and splendour affords the highest example of the sublime. It reminds him of his ephemeral character, and that the globe he tenants, instead of being "greatest in the kingdom of heaven," is in reality one of the smallest in the empire of Nature. Not only is such a view calculated to reveal the littleness of man, but also to give high and exalted ideas of the power of Him at whose fiat they were launched into space—whose breath enkindled their perpetual fires, and whose hand ever upholds and directs them in their various courses through His universe.

The spacious firmament, in which a million of million of miles is as a grain of sand to the sun itself, is filled with a *countless number of stars*. On directing the eye to the celestial concave, the impression upon the mind is that of an incalculable number of stars being visible. This is, however, an *optical delusion*—the deception arising from their twinkling and disorderly position in the sky. On the most favourable night, an ordinary eye will not perceive more than *a thousand* in our firmament; and, including both hemispheres, *three thousand* will be the outside number which a keen and experienced gaze can reach. But with

the aid of a telescope, Herschel saw *fifty thousand* within an hour. Of the Milky Way, Ovid wrote, as the path leading to Olympus, "whose groundwork is of stars." Milton likewise speaks of that "broad and ample road, whose dust is gold, and pavement stars!" These poetical conceptions become verities through the aid of the telescope. This zone has been found to be composed of an innumerable host of stars; some faint conception of which may be formed from the fact that Herschel was led to the conclusion that in some parts of it no less than 50,000 were included within a zone of two degrees in breadth, which passed under his review in a single hour's observation, with a telescope of only 15′ aperture. Yet this is but a specimen of countless combinations which are visible in other parts of the heavens, and as rich in stars as the zone itself! A second of a degree fifty billions of miles from the earth, may be proved to be equal to 242,400,000 miles; consequently, at one hundred billions of miles distance, it becomes equal to 484,800,000 miles, or upwards of 29,088,000,000 miles per minute: so that what appears as a minute of a degree, is in fact *sixty thousand millions of miles* in diameter! Hence, at the distance of four thousand billions of miles, all objects less than twenty-four millions of millions of miles in diameter, are invisible! Thus, while millions of stars may be seen with assisted vision, there are in the same extent of space millions more which the eye can never reach, owing to their great distances and comparative smallness. On this point Dr. Halley advances (*Phil. Trans.*, No. 364) his metaphysical paradox, viz.—that "the number of fixed stars must be more than any *finite* number, and some of them at more than *finite* distances from each other." "A thought," says, Addison, "far from being extravagant, when it is remembered that the universe is the work of *infinite* power, prompted by *infinite* goodness, and having an *infinite* space to exert itself in."

To measure the distance of these numerous orbs, is a task which has baffled the ablest men; and until our own day, the conclusion arrived at was only a negative one, namely—that the nearest fixed star must at least be removed from us a certain space, which requires the *billions* of our arithmetic to express. It has been shown that the enormous interval between us and Uranus, is but a narrow chasm compared with the interval between this planet and the most contiguous of the stellar orbs! The usual method to ascertain the distance of a star, is to determine its annual parallax; but no such parallax, even to a single second, has been detected. Supposing, however, a parallax of one second to be perceptible—that, by the rules of trigonometry, would give a distance from us of more than *nineteen billions* of miles; but, as there is no such quantity detectible, there is no star lying within that range—they all lie beyond it! Professor Bessel, after repeated attempts, by means of his *Fraunhofer Heliometer*, in 1834, succeeded in determining the annual parallax of the star 61 *Cygni*, to be 0″·3136, or somewhat less than one-third of a second, which places it from the earth at the distance of 657,700 times the radius of the earth's orbit, or nearly 62½ billions of miles! To aid the imagination in forming some idea of this interval, it may be stated that a cannon ball discharged from this star, would not reach the earth in less time than fourteen millions of years; nor would the flash be visible till after a period of ten years, though travelling at the rate of twelve millions of miles per minute. One delicate thread of a spider's web, placed before the eye of a spectator at that star, would hide from his view the whole orbit of the earth; and a single hair of the head would conceal the entire solar system.

Yet what are these distances to those of the Nebulæ, from which, light, according to Sir W. Herschel, is 48,000 years in travelling to the earth. Since light travels at the rate of 6½ billions of miles per annum, in 48,000 years it will have traversed through a space of three hundred and four billions of miles—the actual distance of some of the Nebulæ from this globe. Hence the remark of Huygens is a sober speculation—that there may be worlds in the immensity of space which have been long created, yet whose light, owing to their distance, has not reached our globe, though still destined to come within the range of the eye.

"How distant some of the nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt if beams, set out at Nature's birth,
Are yet arrived at this so foreign world;
Though nothing half so rapid as their flight."

However marvellous the statement, it is strictly true, that when we gaze upon the stars, and note down their positions, we are witnessing and chronicling their appearance in bygone times, and not the present aspect of the phenomena. The ray that meets the eye from the *nearest* sidereal object, brings intelligence of the past; and that past includes *years*, in relation to the front ranks of the stellar array—and *ages*, with respect to the general body. When we reflect upon these facts, and remember that the faint nebulous clusters are far more remote from the distinct stars than the latter are from us; that the light which manifests their presence now, may have left its source when the Tudor, Norman, or Saxon race occupied the throne of England—then do we catch a glimpse of the immensity of space, and of the infinity of the Being who originated the great government of which it is the scene, and who conducts it with such nicety that "a sparrow falleth not to the ground" without His notice.

Respecting the *magnitude* of the stars, we have nothing to guide us, beyond their visibility, when so vastly remote. The simple fact of their being visible across the mighty expanse which exists between them and us, gives us high ideas of their dimensions. Calculations have been made from a comparison of their light with that of the sun. This orb has been shown to be five hundred times greater than all the planets in its own system put together, or equal to 130,000 globes the size of our own. Vast as this appears, the dimensions are insignificant when compared with those of *Sirius*, which possesses a brilliancy equal to that of 14 suns, a diameter 38 times larger, and a solidity of 19,579 trillions of miles, or 54,872 times that of the sun! Nor can we suppose the magnificent orb of Sirius to dwell alone in this respect; for it has been proved that there are few of the fixed stars which do not surpass both in magnitude and lustre our own bright orb of day. Who, with a knowledge of these astounding particulars, can refrain from exclaiming—"How wonderful are Thy works, O Lord! in wisdom hast Thou made them all!"

"What, then," it may be inquired, "was the purpose for which these mighty orbs were created?" In general terms it may be answered, it is doubtless an end proportionate to their size and grandeur. The skilful artist, in the construction of an orrery, does not employ wheels of one thousand yards in circumference to turn small balls round a circle of only two feet in diameter; nor in the manufacture of a time-piece, use five hundred springs, pinions, and wheels, when less than a dozen will suffice. And when it is remembered that "the Almighty stretched out the heavens by His understanding;" that "He has made nothing in vain;" there appears to be strong presumptive evidence that higher ends and more extensive designs were contemplated in their creation, than merely "to give light upon the earth," or, as the Koran expresses it, "to be guides in the dark both by land and by sea."

As our smaller sun has planets with their satellites circulating round him, it is only reasonable to infer that a much larger globe serves a similar purpose, and is the common centre of a numerous family, refreshed and beautified by the glorious beams that emanate from it. The inference holds good with every star, for that all are suns admits not of a moment's doubt; and we are justified in attributing to each its dependent Jupiters and Saturns. Thus we gain some insight into the economy of the universe, and gather rational ideas of its immeasurable amplitude—its multitude of worlds—its myriads of sentient beings. Sir John Herschel soberly answers the inquiry—"For what purpose are we to suppose such magnificent orbs scattered through the abyss of space? Surely not to illuminate *our* nights, which an additional moon of the thousandth part of the size of our own, would do better; nor to sparkle as a pageant void of meaning and reality, and bewilder us among vain conjectures. Useful, it is true, they are to man, as points of exact and permanent reference; but he must have studied astronomy to little purpose, who can suppose man to be the only object of his Creator's care, or who does not see, in the vast and wonderful apparatus around us, provision for other races of animated being. The planets derive their light from the sun; but that cannot be the case with the stars. These, doubtless, are themselves *suns*, and may perhaps, each in its sphere, be the presiding centre round which other planets may be circulating."

Though none of these planets, owing to their distance, is visible to the earth,

yet certain phenomena have been observed which indicate their existence to a certainty. One of the variable stars, *Algol*, is found regularly to pass through a change of lustre, from the second to the fourth magnitude, in 2 days 21 hours, and afterwards resume its original brightness; another, *Beta Lyræ*, undergoes a change from the third to the fifth magnitude in 6 days 9 hours. A star in *Sobieski's Shield*, passes from the fifth to the seventh magnitude every 62 days: *Omicron Ceti*, from the second magnitude to 0, and then resumes its original lustre, in 331 days; 61 *Cygni*, from the sixth to the tenth magnitude, in 396 days; *Alpha Herculis*, from the third to the fourth magnitude, in 60 days; *Delta Cephei*, from the third to the fifth magnitude, in 5 days; and others, amounting altogether to upwards of fifty in number. These changes can only be satisfactorily ascribed to the intervention of opaque bodies of a large size, passing directly between our line of vision and the star, when revolving through that half of the orbit lying next to the earth.

In regarding the planetary worlds as the abodes of sentient life, and forms of existence kindred to those which occupy the earth, we are in advance of what is written, but not beyond what the sobrieties of reason will justify. It may be hard to imagine how life can be sustained under the apparent heat of Mercury; or amid the seeming cold, storms, and rapid atmospheric changes of Jupiter. But ignorant of facts, a parallel difficulty would be a stumbling-block to us, in relation to our own planet, when we consider the high temperature of its equatorial regions, and the intense cold of its polar circles. We meet with human life upon the sultry plains of Delhi, and on the ice-bound shores of Greenland; and where the citron, the myrtle, and the palm will not flourish, the mosses, the pines, and lichens grow. We cannot naturalise the elk in England, or rear the giraffe in Iceland; yet each animal, in localities to which it is adapted, is stately and vigorous. The analogy between the planets of the solar system, with respect to their physical constitutions, reasonably leads us to suspect other analogies. The fact that Mars, Mercury, Venus, Jupiter, and Saturn, are surrounded with atmospheres, strongly indicates their occupancy with some varieties of organised being. The important uses of the atmosphere, in maintaining animal life, transmitting sound and light, and in advancing the arts which tend to civilize society—are universally admitted. Without such a gaseous envelope, bound inseparably around the earth—its partner in all its motions, yet a separate element—the ear would have no office to perform, the tongue would be speechless, and the service of the eye greatly abridged. The song of birds, the hymns of religion, the eloquence of senates, and the utterance of relative kindness, would all perish. The fiercest waves (could they exist) would dash in sullen silence upon the strand; and mankind would have no medium of inter-communication beyond that of sign or gesture. We may well believe, therefore, that our world has been furnished with this elastic and essential apparatus, in order to adapt it for the reception of animal existence and intelligent inhabitants; and the inference is just, that a similar arrangement distinguishing other planets, points to the same destination. It is a possible conception — but we should smile at the credulity of him who believes it real—that a fleet of ships, navigating the ocean, with sails unfurled, and pennons flying, did so *without* a cargo in the hold, a crew on board, or an object in view!

And if our planetary worlds be the theatre of life, why deny to the planets of other systems their numerous populations? Why conclude the earth—a lesser orb of perhaps a lesser system—to be the only theatre of life; and that the myriads of worlds which twinkle in the heavens, are unpeopled wastes, the abodes of unbroken stillness? Suppose the blast of death to have overswept the globe, leaving behind one extensive track of eternal solitude—would it not lose a thousand-fold of the loveliest displays of its Creator's wisdom and goodness? The moon might traverse the vault of heaven, and shed on earth her gentle rays; but she would show no peasant his homeward track, or brute creation whither to roam. The sun might rise in all his loveliness and grandeur, but not to illuminate the abodes of man, or vivify the earth's productions. The seasons might roll round in exact succession, but no vegetation would be found to meet the opening spring, or fruits to crown the waning autumn. The silence of an unbroken spell would rest on all. And if such a sight would afford a gloomy and

untrue idea of the character of the earth's Creator—what must be the impression could it be really supposed that the *universe* presented such a scene!

Could the fact of the boundless extent of the stellar universe be only realized—were it possible with the rapidity of a sunbeam to traverse the regions of the solar system—glance at the myriads of magnificent orbs which gild the Milky Way—pause on yon distant islet at the furthermost boundary (to us) of the starry archipelago, and with a single glance survey the empire of creation in its height and depth, its length and breadth—then would the supposition that this vast amount of matter was unconnected with mind, appear morally impossible. It would throw a veil over the most glorious perfections of the Eternal, and virtually rob Him of His goodness and wisdom—since, throughout the mightiest and most extensive of His works, there remains no scope for the display of either. It would lead us to contemplate a Being who has brought into existence a magnificent assemblage of *means* without a corresponding *end* or *design*; and who has prepared glorious habitations, fitted for the enjoyment of rational creatures, but has failed to people them.

But whilst the *denial* thus appears fraught with insurmountable obstacles and irreconcileable inconsistencies, the *admission* of the association of mind and matter in the stellar universe, is calculated to exhibit as prominently the Divine character, as the other to veil it. It is consistent with sober reason—sanctioned by Holy Writ and the concurrent testimony of ancient and modern astronomers—and involves no absurdities. And while, on the one hand, its contemplation affords lofty and exalted ideas of the power of Him who conceived the plan of this vast fabric—executed it by an act of will—and whose hand supports it every moment—on the other, it furnishes man with humble yet not debasing views of his *relative* insignificance, and that this world of his is but the veriest speck on the map of creation—an islet in the ocean—a mere *idola*—and not that grand Temple of the Universe which is ever illuminated by countless suns, and filled with innumerable legions of bright intelligences, the faint echo of whose ecstatic strains realises the fancied "music of the spheres."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 622.)

Thursday, 28th. Attended school at the usual hour.

In the evening, met the Quorum of High Priests in the west room of the upper loft of the Lord's house, and, in company with my Council of the Presidency, consecrated and anointed the Counsellors of the President of the High Priesthood, and having instructed them, and set the Quorum in order, I left them to perform the holy anointing, and went to the Quorum of Elders at the other end of the room. I assisted in anointing the Counsellors of the President of the Elders, and gave the instruction necessary for the occasion, and left the President and his Council to anoint the Elders while I should go to the adjoining room and attend to organizing and instructing of the Quorum of the Seventy.

I found the Twelve Apostles assembled with this Quorum, and I proceeded, with the Quorum of the Presidency, to instruct them, and also the seven Presidents of the Seventy Elders, to call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anointing. As I organized this Quorum, with the Presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the Quorum, as we stood in the midst of the Twelve.

When the Twelve and the Seven were through with their sealing prayer, I called upon President S. Rigdon to seal them with uplifted hands; and when he had done this, and cried hosannah, that all the congregation should join him, and shout hosannah to God and the Lamb, and glory to God in the highest. It was done so, and Elder Roger Orton saw a mighty angel, riding upon a horse of fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power

of Satan and a host of evil spirits, which were striving to disturb the Saints.

President William Smith, one of the Twelve, saw the heavens opened, and the Lord's host protecting the Lord's anointed.

President Zebedee Coltrin, one of the Seven, saw the Saviour extended before him, as upon the cross, and a little after, crowned, with glory upon his head, above the brightness of the sun.

After these things were over, and a glorious vision, which I saw, had passed, I instructed the seven Presidents to proceed and anoint the Seventy, and returned to the room of the High Priests and Elders, and attended to the sealing of what they had done, with uplifted hands.

The Lord had assisted my brother Carlos, the President of the High Priests, to go forward with the anointing of the High Priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties; and I felt to praise God, with a loud hosannah, for His goodness to me and my father's family, and to all the children of men. Praise the Lord all ye His Saints, praise His holy name.

After these Quorums were dismissed, I retired to my home, filled with the Spirit, and my soul cried Hosanna to God and the Lamb, through the silent watches of the night; and while my eyes were closed in sleep, the visions of the Lord were sweet unto me, and His glory was round about me. Praise the Lord.

Friday, 29th. Attended school and read Hebrew. Received a line from the Presidency of the Elders' Quorum, they wishing to know whom they should receive, which I answered verbally.

Afternoon, I called in all my father's family and made a feast, and related my feelings towards them. My father pronounced Patriarchal blessings on the heads of Henry Gannet, Charles H. Smith, Marietta Carter, Angeline Carter, Joanna Carter, and Nancy Carter. This was a good time to me, and all the family rejoiced together. We continued the meeting till about eight o'clock in the evening, and related the goodness of God to us in opening our eyes to see the visions of heaven, and in sending His holy angels to minister unto us the word of life. We sang the praise of God in animated strains, and the power of love and union was felt and enjoyed.

Saturday, 30th. Attended school as usual, and waited upon several visitors, and showed them the record of Abraham. Mr. Seixas, our Hebrew teacher, examined it with deep interest, and pronounced it to be original beyond all doubt. He is a man of excellent understanding, and has a knowledge of many languages which were spoken by the ancients, and he is an honourable man so far as I can judge yet.

At a Conference of the Presidency of the Church, it was resolved that no one be ordained to an office in the Church in Kirtland, without the voice of the several Quorums, when assembled for Church business.

Resolved—That Alva Beeman, President of the Elders, be directed to give to the Presidents of the Church a list of the names of the several Elders, comprising his Quorum, and all other Elders in Kirtland, not belonging to any Quorum now established.

Resolved,—That Harvey Whitlock be restored to the Church, in full fellowship, on his being rebaptized, and after, be ordained to the High Priesthood.

OLIVER COWDERY, Clerk.

In the evening, went to the upper rooms of the Lord's house, and set the different Quorums in order. Instructed the Presidents of the Seventy concerning the order of their anointing, and requested them to proceed and anoint the Seventy. Having set all the Quorums in order, I returned to my house, being weary with continual anxiety and labour in putting all the authorities in order, and in striving to purify them for the solemn assembly, according to the commandment of the Lord.

Sunday, 31st. Attended divine service in the school house, organized the several Quorums of the authorities of the Church, appointed door keepers to keep order about the door because of the crowd, and to prevent the house from being excessively crowded. The High Council of Zion occupied the first part of the day in speaking as they were led, and relating experiences, trials, &c.

Afternoon. House came to order as usual, and President Sidney Rigdon delivered a short discourse, and we attended to the breaking of bread.

In the evening, my father attended to the blessing of three brethren, at President O. Cowdery's. Spent the evening at home.

Monday, February 1st, 1836. Attended school as usual, and in company with the other committee organized another

class of thirty, to receive Mr. Seixas' lectures on the Hebrew.

In the evening, attended to the organizing of the Quorums of High Priests, Elders, Seventy, and Bishops, in the upper rooms of the house of the Lord, and after blessing each Quorum in the name of the Lord, I returned home, had another interview with Mr. Seixas, our Hebrew teacher, and related to him some of the dealings of God to me, and gave him some of the evidence of the work of the latter days. He listened cordially and did not oppose.

Tuesday, 2nd. Attended school as usual, and various duties.

Went to the school house in the evening, and heard an animated discourse delivered by President Rigdon. He touched the outlines of our faith, showed the scattering and gathering of Israel, from the Scriptures, and the stick of Joseph in the hands of Ephraim, aside from that of Moses. It was an interesting meeting, the Spirit bore record that the Lord was well pleased.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 24, 1853.

HOME INTELLIGENCE.—*Staffordshire Conference.*—Macclesfield, September 6th, Elder Joseph Westwood writes. Much out-door preaching had been done the past summer, which of course resulted in baptisms, the Priesthood were united and diligent, tract distributing was being extensively carried on, and active exertions were being made to clear off unsaleable Book stock.

Lands End Conference.—Devonport, Sept. 5th, Elder Joseph Hall writes. He had been delivering a course of lectures, which were well attended, the last lecture was delivered before a crowded audience. Little opposition was manifested during the course, but baptisms had taken place. Tract distributing was being vigorously carried on by the brethren and sisters.

FOREIGN INTELLIGENCE.—*Australia.*—We learn, from a private source, that ten Elders from Great Salt Lake Valley arrived at Sydney, in the barque *Pacific*, the beginning of April, but on account of the small-pox having been on board, the vessel was placed in quarantine, and the Elders were not permitted to land until about the 15th of April. Elder Wandell and his company left four or five days before the Elders landed. Prospects were very good for an extensive work being done in the colonies, the demand for the printed word being very great.

DEPARTURE OF ELDER D. RICHARDSON.—Elder D. Richardson embarked in the *Arcadia*, for Halifax, N.S., June 25th, being on a mission to the British N.A. provinces. When out at sea, it was discovered that the vessel was not sea worthy. She sprung a leak, which kept the hands much at the pump. Finding that the leak gained much upon the efforts of the crew, and experiencing strong head winds, the captain determined to return to Liverpool. Accordingly he turned the vessel on the 24th of July, in north lat. 44 deg., and west long. 22 deg. Elder Richardson came on shore again August 7th. On the 6th of September, he embarked in the *Constantine*, for New York, to proceed from thence to his destination.

THE WONDERS OF THE HEAVENS.—The Saints will no doubt be gratified by reading the article on "Plurality of Worlds." Truly when we look abroad through the vast expanse of space, and gaze on the stupendous creations of the Gods, we are inspired to exclaim, "Lord, what is man, that thou art mindful of him?"

FIVE CASES OF MIRACULOUS HEALING.

(*Extracts from Elder Benjamin Brown's "Testimonies for the Truth."*)

When I had been in the Church about a year and a half, I was ordained an Elder, under the hands of Jared Carter. The next day, I, with my wife, went up to Kirtland, to visit the Saints living there. After a very happy time, during which the Book of Doctrine and Covenants was first presented to the Church, we started for home. While on the lakes I was attacked by one of the lake fevers prevalent there, and became very ill indeed. I was, however, taken home and put to bed. The same day, two Elders of the Church called in to see me, and, finding I was in such a condition, they laid their hands upon me. Whilst their hands were yet upon my head, I felt the disease remove from my body, commencing at the pit of my stomach, moving gradually upwards towards the hands of the Elders, and I was made perfectly whole. The same day, I was out at work milking my cows, and went round to invite my neighbours to hear the preaching in the evening. This was the first case of healing I had ever witnessed.

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Not long after receiving the office of Elder, I was called to lay hands on a sister named Crowell, in Chautauque county, New York, who was afflicted with a cancer. Her life was despaired of by herself and all her neighbours, when she sent to me, and I was told to come that night if I wished to see her alive! Not being able to go then, I prayed the Lord to give her a good night's rest. I visited her in the morning, and found that she had had a better night's rest than usual. I found her head, where the cancer had broken out, a dreadful sight, full of cancer worms, which were eating into the scull, three pieces of which had come out! I anointed her head with oil, and prayed the Lord on her behalf, and, being obliged, left immediately to attend to my hay. The next time I saw her was the following Sunday, when I met her at the meeting. She pulled off her cap, and showed me her head. It was entirely healed, and the flesh was as sound as ever. She said that within half an hour after my administering to her, she felt all the pain, which had previously been intense, and, to use her expression, "like a thousand gimlets boring into her brain," leave her entirely, and the wound healed up rapidly.

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One of the fourteen persons converted at Portland, was a young man, named Jesse W. Crosby, and, as he is well known to many in England, having since been President of one of the British Conferences, and as it may prove interesting to many of the Saints, I will relate something that particularly affected him, occuring in his history. He had been engaged with his brother, and brother-in-law, in felling trees in a wood, in an adjoining township. These three had felled some trees, and as they were standing very thick, one had, in falling, struck another, and broken off one of its limbs, which hung suspended by the other branches. It is a very common thing in forest country to see dry detached limbs hanging in this way for months, and sometimes years, without falling. This one was about ten or eleven feet long, and as thick as a man's thigh, and very high up the tree. Some of these trees grow from a hundred to a hundred and fifty feet high, and seventy feet above the ground before a single branch is found. Not apprehending danger, Jesse was working without his hat, just under this branch. Suddenly, a movement caused by the wind shook the tree, and the loose branch fell from a height of at least sixty feet, striking him on the crown of his head, crushing him to the earth. The violence of the blow broke in a portion of his scull, forming a hollow about as large as the palm of a man's hand. His neck and shoulders were also much injured. Altogether, a more deplorable object I never saw in my life. He was carried home by his friends, most of whom were members of the Church, and his father, who was not a member, procured a doctor, who pronounced Jesse's case desperate, unless, on removing the broken part of the scull, it should be found that the skin of the brain was still entire, when, by using a silver plate over the exposed portion, a chance might still exist of his life. The doctor proceeded to cut into Jesse's head for that purpose, but was stopped by his mother, who strongly objected to this experiment,

and sent for me to administer to him. I was then eight miles off, and at the time of my arrival he had not spoken, nor scarcely indicated any signs of life. Going into the room where he lay, I found it filled with the neighbours, who were mostly enemies of the Church. Sneers and jeers of "Here comes the Mormon, we'll soon see whether he can heal now," saluted my ears on all sides. From a sign which I had received while on my way, I knew Jesse would recover, and being minded, on account of the reason given in the previous remarks, that such characters should not be privileged to behold a manifestation of the power of God, I, like Peter of old, cleared the house of all but Jesse's relatives, and administered to him in the name of the Lord. Jesse then recovered sufficiently to speak, after which he fell into a peaceful sleep, and, before morning, was altogether better. In less than four days from the time of receiving this terrible accident, from which there seemed no human probability that he could recover, or, if he did, only to survive the loss of reason, he was again at work in the woods, hauling timber, the wound being entirely healed up. Since then, he, as an Elder of this Church, has been on missions to various parts of the world, including England, and has lately fulfilled a mission to Nova Scotia. The above case of healing occurred in the winter.

Another very remarkable case of prophecy and healing came under my observation the following spring. A revelation was given by the Spirit, in tongues, to the effect that one of our number would be poisoned by the enemies of the Church, and be brought nigh to death, but that if she was faithful and sent for the Elders of the Church, she should be restored. This warning was repeated twice at intervals of about a month. On the last occasion, in addition, it was stated that the person giving the interpretation would be the sufferer. This terrible idea so affected her, that she was completely overcome. After recovering, she proceeded home, and the weather being warm she drank of some sweetened water, which she had prepared in the morning, and had left in an exposed situation, for use. When she had done this the second time, she felt her mouth burn. She immediately declared she was poisoned, and commenced reaching violently until she became blind. Her husband, after procuring a person to stay with her, left for one of the Elders, but as he had to go some six miles, before he returned with myself, she was, to all appearance dead, and had not been perceived to breathe for an hour. Upon arriving at the house, I asked the Lord to cause her to breathe, if she was to recover. Upon looking at her closely, I perceived that she gave two distinct gasps, such as are usually given when the breath is leaving the body. Had I not seen this, I should have concluded that she was dead, for the women who were watching with her said, directly we entered, that she was dead, and had been so an hour. I then administered to her in the name of Jesus, and prayed the Lord to preserve her life till my son-in-law returned with some oil which he had gone to procure. As soon as I had done this, she was able to speak sufficiently, in a whisper, to ask for some water, but, so great was her weakness, she fell over on her face when raised to receive the water. The oil arriving, we administered some to her internally, in the name of the Lord, when she arose without any assistance, saying, "I am healed! I am well! but I am blind!" I then anointed her eyes, telling her that she should see the light of the day. Her sight immediately returned, and the next day, she, with her husband, was on her way to Illinois. The cause of her going there so suddenly was that it had been given in tongues, directly after her recovery, that unless her husband departed at once from that place, both of them would be poisoned! With what had just occurred before their eyes, they needed no second warning this time. This was the same woman that was healed of the cancer, and she is now, I believe, in the valley of the Great Salt Lake.

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My family, with myself, were also taken sick, and I lay so for two or three weeks. I was so far gone that I was quite senseless, and all thought that I was dying. Doubtless I should have died, but one day Joseph Smith was passing by my door, for I had managed to procure a house, and was called in, and, as I was afterwards informed, laid his hands upon me, and commanded me to rise and walk in the name of the Lord. The first thing I knew was that I found myself walking on the floor, perfectly well, and within ten minutes afterwards I was out of the house visiting my daughter, whom I had not seen for nearly a month. I felt so full of joy and

happiness, that I was greatly surprised that every one else was not as full of praise as myself. This was the second time that I had been healed instantly by the power of God, through His servants. This man, Joseph Smith, was the one that the world says was an impostor, and a false prophet, and either deny that he ever performed any miracle, or, if any are too well attested to be denied, attribute them to the power of the imagination over the body. Was it the power of imagination over the body, that cured me, when I did not even hear Joseph's voice, or know that any operation on my behalf was going on, until I found myself well? The honest in heart will judge righteously.

THE PACIFIC RAILROAD AND THE INTEGRITY AND STABILITY OF THE UNION.

(From the London News.)

Our active American relatives are in a state of great eagerness about a new enterprise, in the execution of which all the civilized world will wish them well. They are not now sounding the trumpet and marshalling their forces for war against dwellers on their own continent, but promising the shriek of the steam-whistle, and proposing to open a highway of peace, in the form of a railroad which shall unite the commerce of the Eastern and Western worlds, which shall run from the Atlantic to the Pacific. It was remarked, with some curiosity, that while the Convention—held at Memphis a few weeks since—could agree on none of the immediate objects of their conference, they came to a decision on one point, before supposed collateral, to support with the whole strength of the South the project of a railway to the Pacific. And the North and the West show themselves now no less ready and eager. With the usual rapidity of their national purpose, they are bending their wills to people the deserts where the buffalo are browsing in innocent security, and to bridge the rivers which have hardly yet heard the mingling of human voices with their own roar. Land surveying, with its seven league boots, is bestriding the prairies, and making no more of the passage of the Rocky Mountains than if their precipices were a flight of garden steps, leading "to fresh fields and pastures new." The foot-prints of the geometrical giant mark the spots where stations are presently to arise, and signal-posts to lift their warning fingers, and platforms to be laid down, whence the doctrine and exhortation will day and night be practically given forth, to "go a-head." The Indian and the buffalo will hide themselves afar off, and be equally at a loss to know what it all means. The prairie dog will burrow deeper, and the herds of wild horses will scamper more wildly with the wind, when the steam horse snorts and pants and shrieks after them from behind. The Mormons will appoint a day of fast and humiliation because they are not permitted to find the ends of the earth, any more than the Jews the end of their wandering. The whales will slink away from the Pacific shore, and on the opposite coast the Asiatics will come down to gaze and hearken, from the Russian in his furs to the Malay in his cotton scarf.

Will it be done? Can it be done? Why not? Ask the Americans. The only wonder to them is that it was not done long ago. The Englishman who once saw Pitt and Fox and the first number of the *Edinburgh Review*, says that he remembers the discovery of that American interior, and the noise that was made by the travels of Lewis and Clarke, who described such a region of wildness as it is preposterous to suppose can begin to support habitation and traffic for a century to come. The American is saying meantime that his nation is growing as lazy as any of the Old World peoples; that Lewis and Clarke had told us all about the interior of the continent so long ago as before his grandfather died. The whole thing should have been at work before this time, and he cannot imagine what the world is waiting for. The work will no doubt be begun. When and how it will be finished is a matter of mere doubt, though it is probably only a question of time. The last Congress made an appropriation for the purpose of a tri-

ple survey of a western route; and now every Congress, great and small, from the halls of the Legislatures to the village ten-table, is vociferously discussing the project. That the thing is to be done is quite settled, and everybody insists that the success is no less decided. The mere settlement of the country along the route will pay for the road and "plant;" and the goods and passenger traffic will be all profit. All that is disposed of, with all the antecedents and consequences of increased production in the Southern States, increased manufactures in the North; more hogs killed by millions in Ohio; more grain grown in the West than Tamboff could ever boast; visitors from Kamtschatka, and Shanghae, and Batavia, to the Virginia Springs; the transit of the Arragos, and Herschels, and Faradays through the States, to the scientific meetings which will be held at Pekin, when the Chinese get their own again; toll taken from the world in passing this new bridge over the gulf of barbarism—these results are all clear and certain. It is quite another matter that engrosses all the serious argument of the case. In all soberness it is a serious question—a more serious one than is often offered to man's free choice. When we state what the question is, namely, which of the three proposed routes shall be preferred, the doubt is not about the difficulty of hill and dale, rock and swamp, nor even about the depth of the snows and the intensity of the heats. Serious as such matters are to the engineer, the merchant, and the emigrant, there are graver considerations for the statesman to weigh. In a word, there is a deep and spreading feeling among the Americans, that the completion of their Pacific railway will bring to the test the stability of their Union; and the apprehension is seen, by those who best know their country and their politics, not to be unreasonable. If the northernmost route is chosen, it will be sustained by the whole force of European immigration, which certainly would not be the case with the southern route, which would not suit either the physical or the moral constitution of the Germans, Dutch, Swedes, and British, who are continually passing to the west of the States. The delegates who met at Memphis were charged with the advocacy of a southern route, which would intersect Texas and Mexico, and come out on the Gulf of California. The most prominent hope from the latter scheme is that the South will at last flourish like the North, and have what the planters call "fair play" for their "peculiar institution." The preponderance of the South in Congress has not availed to give her prosperity; and she now demands another chance in the first possession of the grandest railway in the world. It is interesting to all the world to know how far she is right. The world's opinion is in general, we believe, that railroads and their activity, and slavery with its anomalies, cannot coexist. That is our opinion. We should apprehend that there might be some extension southwestwards of the institution of slavery, in the American form, from the activity which would be created along the line and at the end of it; but we have little doubt that slavery would cease in the existing American States which are seizing on this new method of making it answer; and its introduction further down the line would hardly, perhaps, be an aggravation of the present condition of those who would then be slaves; add to which, there would be a certainty of a speedy emancipation, from the same causes which would have wrought it higher up. We should heartily wish success to the South in her struggle for the road, if we did not believe that the same results to her would follow in the case of the road being anywhere, while the danger of the extension of the area of slavery is less in the case of a northern route. Either way—any way in which a railroad is concerned, with all its influx of intelligence and sympathies—the transmutation of slavery into a higher order of productive service is secure, as the South will find in her own case—will find, we trust, with a satisfaction she little anticipates. Meantime, the contest about the route is likely to be a very serious one; and, when that is settled, the working of the project will be attended with extreme anxiety, till it is seen whether the interests, and the views, and the temper of the North and South can be so reconciled as that time and art shall consolidate and not explode the Union, which can hardly be more dear to American citizens than it is interesting to all true citizens of the great empire of civilization.

The potato rot prevails extensively in most parts of the United States.

THE NEW AMERICAN VERSION OF THE BIBLE.

The American Bible Union recently held a meeting at Saratoga Springs, the Rev. N. Fox, of Schenectady, President, when the Rev. C. R. Buckbee, of New York, moved the following resolution—

"That a view of the origin and history of the present movement in favour of revision, as now being prosecuted by the American Bible Union, offers ample evidence that the work is of divine origin, and that those who walk by faith in the God of the Bible, have abundant assurance of its final and complete success."

The Rev. Mr. Drummond of Washington county, N.Y., seconded the resolution, and observed that he thought it was the work of God in which they were engaged. It was then put by the chair, and carried without objection.

Wm. H. Wyckoff, Esq., submitted the plan to be adopted by the evangelical denominations composing the American Bible Union for the revision of the English version of the New Testament, which requires that the work of each of the revisors must be subject to the critical examination of the rest, and of such other scholars as have expressed a willingness to assist; and after being again revised by the authors, with the aid of their suggestions, be submitted to a Committee of Revisors, appointed by the Union, for final adjudication upon each word and phrase.

The following was read as a copy of the rules and instructions under which each revisor is to be required to act—

GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISORS EMPLOYED BY THE AMERICAN BIBLE UNION.

1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. Wherever there is a version in common use, it shall be made the basis of revision; and all unnecessary interference with the established phraseology shall be avoided, and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

THE EAST INDIA MISSION.

ILLNESS OF ELDER H. FINDLAY—BAPTISMS—ORGANIZATION OF A BRANCH AT BOMBAY.

(*Extract of a Letter from Elder H. Findlay.*)

Bombay, July 20th, 1853.

Beloved President S. W. Richards—I must now give you a brief outline as to how it is with us in Bombay. Having returned from Poona, I had succeeded in obtaining a suitable meeting-room, a syllabus of lectures was published, and one delivered, when I fell a victim to the intensity of the sultry months, in a complication of diseases, as if my system had become a general wreck, fever predominating. These lectures created considerable interest, especially amongst the native community. By the assistance and blessing of the Lord, I was enabled to finish the course, the result of which was the conversion of two Hindoos. But oh! India's sons are mentally slaves, bound with superstition's strong cords, whilst they lack in rectitude of character, (even when convinced of it,) to burst them asunder. But an intellectual revolution is apparent, and rapidly progressing in those just stepping into their fathers' shoes to claim a part with the public spirits of their age, and there is a greater spirit of free enquiry than there possibly could have been a very few years past, which give us to hope that native India will yet lay down her shackles, and produce her quota to swell the numbers of the redeemed of the Lord.

The seed sown amongst the 1st Bombay Fusileers last season at Poona, has been taking root and spreading. A wing of that Regiment being now in Bombay, since I have begun to rally again, we have procured another room adjacent to

their lines, and have had two meetings, and have baptized five persons, whilst others are on the way; hence the Bombay Branch, which was organized on Sunday last, now numbers twenty members, including two Elders and two priests. A few also have been added by baptism to the Poona Branch since my last.

Elders West and Dewey, of the Hindostan Mission, having been sent to Ceylon, and rejected by that people for the present, are in consequence on their way to our assistance here, so that we feel as if the *long-looked for* was almost within arm's length of us, an event which, we trust, will raise Bombay from her obscurity, and give her a name with the other missions amongst the nations.

With love to self and those brethren with you, ever grateful for the participation in your prayers before the Lord, I remain your brother in the covenant of salvation,

H. Findlay.

P. S. I learn from President Jones that matters are rather stiff at Calcutta, he expected to have a discussion there, the news of which you may have received before this.

H. F.

VARIETIES.

Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon.

When the Rev. Jesse Lee, the father of Methodism in New England, was asked why there were no doctors of divinity in his denomination, he promptly replied, "Because our divinity is not sick."

A Queer Sermon.—An old preacher once took for his text, "Adam, where art thou?" and divided his subject into three parts, 1st—All men are somewhere; 2d—Some men are where they ought not to be; and 3d—Unless they take care, they will soon find themselves where they would rather not be.—*Glasgow Chronicle.*

A Despatch from Washington city mentions the names of several gentlemen who have lately been appointed to office. Among them is John F. Kinney, as chief-justice of Utah. It is to be hoped that Mr. K. will be rather more acceptable to Governor Brigham Young than were the judicial officers sent out by President Fillmore.—*New York Herald, Aug.* 27.

Telegraph from England to America.—A meeting was held on Thursday in the Lower Hall of the Athenæum. Among the gentlemen present, we noticed William M'Lean, jun. Esq., of Plantation; George Smith, Esq., of London Street; John Kincaid, Esq.; John M'Kinnell, Esq.; George Harvey, Esq., &c. Bailie John Mitchell occupied the chair. The object of the meeting was to hear a lecture, accompanied with illustrations, by J. B. Lindsay, Esq., of Dundee. This gentleman exhibited to the meeting a new mode of transmarine electric communication, with the aid of land wires, but without any line of submarine wire. A large trough of salt water was employed, across which he transmitted the electric current, without any metallic conductor, the water itself being the only medium of communication. The experiment was satisfactory to those in attendance; and Mr. Lindsay explained that he had obtained similar results over a breadth of 60 feet of water. From the experiments which he has made, Mr. Lindsay anticipates no difficulty in transmitting a message across the wide Atlantic! without any submerged telegraphic wire. Some calculation has been made in regard to the expense, and Mr. Lindsay computes, according to his present information, that the cost of the necessary battery and land wires, to establish a communication between this country and America, would not exceed £60,000. An interesting discussion ensued, from which it would appear, that further experiments in greater uninsulated breadths of water would require to be made, to determine with accuracy the loss of power by distribution, and consequently the size of batteries and amount of available electricity, as adapted for different breadths of ocean. Mr. Lindsay, however, stated his conviction that if one pair of plates of large dimensions were employed, the loss of power by distribution would be trifling, if any.—*Glasgow Saturday Post*, Aug. 20.